



Division I

Section 7



THE
American Baptist Magazine,
AND
Missionary Intelligencer.

NEW SERIES.

No. 11.

SEPTEMBER, 1820.

VOL. II.

Biography.

MEMOIR OF MRS. TAMMA WINCHELL.

WE had scarcely risen from the melancholy task of paying a tribute of respect to the memory of our deceased brother, Rev. James M. Winchell, when we received the mournful intelligence of the death of his widow. She departed this life June 15, 1820. Her funeral was on the 17th, when a sermon was delivered on the occasion, by Rev. Mr. Buttolph, of North East, N. Y. at which place she died.

Mrs. Winchell was the daughter of Ezra Thomson, Esq. and was born in the month of August, 1790. She made a profession of religion, and became a member of the Baptist Church at Poughkeepsie, in the year 1810. She remained an honourable member of that Church until her marriage with Mr. Winchell, in 1814, when she was dismissed to the first Baptist Church in Boston, and continued to adorn her profession till her decease.

Mrs. Winchell was very much indisposed previously to the death of her husband. One of the physicians who attended in the family, repeatedly remarked he should not be surprised if she were to die first. But she was spared to perform the last offices of affection for one, whom

she had tenderly loved, and on whom she had leaned as her earthly stay for many years. When the excitement which these peculiar circumstances produced, had subsided, she gradually sunk under the combined effect of great debility of body, and distress of mind.

It was hoped that a removal from the scenes which continually reminded her of the great loss she had sustained, might be the means of relieving her oppressed spirits, and restoring her to health. She accordingly journeyed to her native state; but, alas! she had no sooner arrived at North East, and received the embraces and sympathies of her parents and friends, than she exhibited affecting indications of a speedy dissolution of her delicate frame. And though her mind, from this period, was extremely enfeebled and broken, yet the impressions which had been most vivid and habitual, when in possession of her mental powers, were not entirely erased. Her thoughts at this time were chiefly occupied on the subjects of religion. She often requested the Bible to be read, and prayer to be made; and complained that she could not bind her thoughts

to the *steady consideration* of any thing.

Mrs Winchell raised blood frequently, and in many respects, her disease resembled that of her husband. She appeared to be sensible of her approaching exit, and expressed a willingness to die. Her father perceiving from her appearance, that she was more rational, and that she was dying, observed, "You have been for some years a professor of religion; I hope you can die happy." "O yes," said she, "but I have been so unfaithful——!" He then turned from her bed; she spoke, requesting him to return, and asked him to pray. He said, "for what do you wish me to pray?" She replied, "that the Lord would receive my soul." In a few minutes she expired, without a struggle or a groan. Thus, in less than four months, was she summoned to follow her dear departed husband, and to share with him, as we trust, in those higher and happier scenes of bliss, which are prepared for all those who are "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour, Jesus Christ."

Such was the nature of Mrs Winchell's last illness, that she was incapable of saying much on the subject of religion. For wise and inscrutable purposes, she was not permitted to give much of a dying testimony to the excellence and glory of that grace, by which we are saved from sin and death. But she had been enabled to give what is more satisfactory to judicious Christians—a living testimony to the excellence of the religion of Jesus. She approved the things that are excellent—was sincere in her profession—without offence—and manifested the fruits of righteousness, which are by Jesus Christ unto the praise and glory of God.

Much of the happiness and usefulness of a Pastor, depends on the character of the individual associated with him for life. She may do much in giving efficiency to his

pious and benevolent plans; or she may render his life unhappy, by fanning the flame of contention in the church, and thus rendering his pastoral connexions irksome and undesirable. Among this latter class, it would be very unjust to rank Mrs. Winchell. She often expressed a pious solicitude to be useful in the situation in which Providence had placed her. And though her family cares were numerous, yet she so arranged her concerns as to devote a portion of her time to the good of the church and society with which she was connected. She frequently accompanied Mr. Winchell to the habitations of the poor and afflicted, and by her sympathies and kindness not only administered to their consolation, but encouraged her husband in the discharge of these important pastoral duties. In the amiable conduct which she displayed, she was not only influenced by the feelings of natural affection, but by a pious desire to promote the cause of Christ. Those who occasionally were associates in the family, can bear testimony with what Christian kindness and hospitality she entertained them: and those who were members of the church and society, can well remember, what a spirit of friendship and conciliation she always endeavoured to diffuse. In these respects, she was certainly an amiable help meet to her husband, and a blessing to her connexions and friends. We shall not be accused of unjustifiable praise, by those who knew her best, in saying, that she was an affectionate wife, a tender mother, a sincere friend, and a modest, but uniform Christian.

Mr. and Mrs. Winchell have left three children, who are too young to be sensible of their great loss. May He, who is the "Father of the fatherless," be their guide through life, their support in death, and their portion forever.

"Be thou their comfort, mighty God!
 "Their helper, and their Friend;
 "Nor leave them in this dangerous road,
 "Till all their trials end."

TRIBUTE OF RESPECT TO THE MEMO-
RY OF REV. EDWARD W. WHEEL-
LOCK, IN A LETTER TO ONE OF
THE EDITORS.

Rangoon, November 6, 1819.

Rev. and dear Sir,

A SHORT time since we received the afflicting news of Brother Wheellock's death. The peculiarly distressing circumstances with which it was attended, filled us with grief. Had he died upon his bed, had some Christian friend stood by, and witnessed the departure of his spirit, the reflections occasioned by the event would not have been so poignant. But, alas! the ocean was his dying couch, his shroud, and his grave. This, however, was of but little consequence to him. His better part soon left the emaciated body, and took its flight to the world of joy.

Three months ago, he left us for Calcutta. At that time we had not a single hope of his recovery. He was induced to try a sea voyage as the last resort. We were of opinion, however, that it would prove ineffectual. For a long time he had every appearance of a consumption. A severe cough, continual expectoration, and heavy night sweats, had greatly reduced his strength. But he considered it a great mercy that he was almost wholly free from pain. It was also peculiarly favourable, that he brought with him from Bengal a number of articles that were quite serviceable in his debilitated state. Had he lived several years in Rangoon, he would not have been so well accommodated in this respect. I mention these circumstances because I know that they will be gratifying to his friends.

I am happy to state, that during his sickness, he was much supported by the influences of our holy religion. For some time, he was harassed by painful doubts and temptations. But as he drew near the day of death, these were dis-

persed, and he was blessed with a serene and joyful state of mind. His faith appeared to increase in the same ratio as his body decreased in strength. The death of Christ was the solid basis on which he built his hope. He frequently said, "There is no other foundation on which I can rest my soul, but that which is laid in Zion. Resting on this, I am willing to venture into the world of spirits." Going into his room one morning, I was much pleased to observe the tranquillity of his mind. He appeared to be perfectly calm in the prospect of death. Said he, "I have had a sharp conflict with Satan; but the Lord has given me the victory." Shortly after, with much earnestness, he said, "I dread the thought of returning to earth. It would be a severe disappointment. Still, let the will of God be done; I am willing to live or die." During the same conversation, he observed, "I can think but little of heaven; the glorious prospect entirely overcomes me." On another occasion, his mind was in a peculiarly happy frame. Never shall I forget how forcibly he spoke of the vanity of the world, and of the unfading joys which await the saint. He remarked that he had been favoured with much consolation while reflecting on the language of our Lord,—"There is joy in the presence of the angels of God over one sinner that repenteth." "I thought," said he, "that if there is so much joy in heaven over a repenting sinner, how great will be the joy when he arrives at heaven!" What abundant reason there is to believe that he has already experienced the truth of this remark! Before this, he may have exulted over a returning sinner, or welcomed a saint, freed from all the sorrows of life, to the mansions of perpetual bliss.

It is well known that our deceased friend had a strong tone of spir-

itual feeling. Many of his religious exercises were of a superior order. But if during the years of health, his light burnt with a brighter flame; during the days of sickness, and especially towards the close of life, it reflected a steadier and purer lustre. With a solemnity which the importance of the subject required, he examined his former exercises, and the result was, that he rejected many of them, being satisfied that they proceeded from the impulse of the moment, or from animal feeling. This examination was attended with beneficial consequences to himself. His mind was cleared from a variety of doubts; temptation did not so frequently assail him, and his evidence of union to Christ was greatly strengthened. During several years acquaintance with him, I had never seen him enjoy such a happy equanimity as at this time. His situation was enviable indeed. With the expectation of living but a few short days, with affections detached from earthly objects, with heaven full in view, and with a firm assurance of standing upon a rock which the billows of death could not overflow; what could increase his happiness, but to "be with Christ!"

We had anticipated the mournful pleasure of seeing him in the last stage of life, of watching his exercises as he drew near the valley of death, and of recording his dying expressions as a memorial to his distant friends. We did expect to deposite his sleeping dust in our burial yard, and on future occasions to point Burmans to his grave, saying, There lies a disciple of Christ, whose heart once beat with love for your perishing souls. We did hope that some around us would

have been deeply affected by seeing the composure, the peace, and the joy of a Christian in his dying hour. Nor can we doubt, if opportunity had favoured, but that he would have left ample testimony of the supporting influences of "the glorious gospel." But shall we lament that our expectations have been disappointed? By no means. Our beloved brother was taken away in that manner which infinite wisdom devised. The event to us may assume a dark and trying aspect. We may be ready to exclaim, How awful the circumstances! how sudden the end! But could we view the affair in the clear light of eternity, every thought would be dismissed but that of acquiescence, every feeling but that of submission. Will it be said that he was taken away prematurely? This cannot be true. For he had lived all his appointed days, he had performed the work assigned him, and he was as ripe for heaven as the Christian of three score years and ten. Nor was he useless while he lived. During his voyage from America to the East, it is believed that he left impressions on the minds of some, which will be forever remembered with gratitude and joy. It is also to be considered that the good which resulted, and which may still result from his labours, before he left his native land, cannot be estimated in time.

"Prepare to meet thy God," is the language of this solemn providence. May I be excited to think more frequently of that important hour when worldly objects will be to me as though they were not.

Yours affectionately,

and respectfully,

J. COLMAN.

Religious Communications.

For the American Baptist Magazine.

THE IMPORTANCE OF STUDYING THE SCRIPTURES.

NOT long since was published in this Magazine, an essay on the importance of self-examination. This is a subject urged by St. Paul, in his last epistle to the Corinthians; by Mr. Whitfield, in the last sermon he ever preached; and by every minister of Jesus Christ, who feels the responsibility of his station. But in this interesting concern, the Bible is the sure and the safest test. To this infallible standard we must bring our sentiments, our conduct, and our religious exercises. A few observations therefore upon this neglected book, it is thought, will not be unseasonable at the present time.

It is characteristic of fallen man to expatiate on the mint and cummin, to the neglect of more weightier matters. The truth of this observation is peculiarly exemplified in the conduct of the passing age.—If the present generation be not wiser than their fathers, it is beyond dispute they read more. This is emphatically the age of books. But is there not reason to fear, that amid this glaring display of human erudition, the meek simplicity of the Bible is forgotten? The exhortation of our Saviour, “*search the scriptures,*” should be regarded with sacred reverence. If studious attention to the living oracles, exalted the Bereans to Apostolick commendation, it is obvious that there is an importance in the duty which has escaped the notice of many. Let a few reasons be given, then, why the Bible should be consulted with the most prayerful and profound attention.

I. The Bible should be studied, because it is the word of God. Its

sacred pages came not by the will of man; but by the inspiration of the Holy Ghost. Shall finite be compared with infinite? Shall the tasteless and jejune deductions of human reason be carried into competition with the effusions of the eternal mind? Let Seneca and Cicero be held in their merited esteem. It is remarkable, if not unaccountable, that they wrote so well. Heathenism bewildered their minds. But who would choose to walk through the dark mazes of a fallen world, with a dim taper’s light, provided he might enjoy the noontide splendours of a sun? On the most important subjects the best heathen writers felt the pains of ignorance and suspense. And when they wrote with evident marks of decision, they were sometimes decided for error. But in the sacred scriptures, if obscurity veil any question, it relates to a subject which it is not necessary for us to know. Perfect knowledge here breaks its effulgence upon every question which infinite wisdom deems it important to answer. With what reverence should we open the sacred volume! Jehovah here lifts his instructive, his monitory voice.

II. Another reason why the Bible should be studied, is found in the momentous and interesting nature of its contents. From the Bible we learn the primitive state, the transgression, and present condition of man. Here we learn the necessity of pardon and sanctification through the atoning blood of our Lord Jesus Christ. The adorable and incomprehensible attributes of God, the Father, the Son, and the Holy Ghost, are here por-

trayed. Angelic minds are lost in the blessed contemplation. Whatever is sublime in conception, majestic in description, interesting in narrative, faithful in delineation, holy in its tendency, and whatever is venerable for antiquity, meets our view in the Bible. Do you seek for patience in adversity, for mental tranquillity amid the storms of life, or for humble condescension, when the honours of the world elevate your station; then be conversant with the Bible.

Illumined by its sacred pages, you may direct your course in darkness; sanctified by its truths, you may escape the corruptions of a guilty world; supported by its heart-cheering promises, you may mount, as on eagles' wings, under the pressure of the heaviest calamities. Every Christian who has felt its worth, will be ready to exclaim with the Psalmist, "the law of thy mouth is better to me than thousands of gold and silver." Does unbelief dispose you to oscillate between the vagaries of error and the sacred realities of the Christian religion? Think of "Christ crucified," the only theme which Paul desired to know, and your wavering mind will become settled, stable and confident, "being rooted and grounded in love."

III. The Bible should be studied, because of the sanctifying nature of its truths. There is not, says Dr. Fuller, a sentiment in the living oracles, but what, if received in the true spirit and intent of it, will contribute to the sanctification of the mind. The same idea is suggested by our Lord Jesus Christ, when he prays, "Father, sanctify them through thy truth, thy word is truth." In this prayer our blessed Redeemer suggests the means by which the work of sanctification is promoted in the hearts of his people. He mentions nothing but the truth. It is therefore obvious that nothing else is so well calculated to conform them to his

holy image. Christ is the truth itself. If that system of faith revealed in the sacred volume be received, Christ is received. And in proportion as we love and obey the former, we advance in our conformity to the latter. Hence a man should be considered pious, no farther than he receives the truth in the love of it. Christ received the whole truth. In him therefore there was no part un-sanctified; and consequently the prince of this world had nothing in him.

Could the whole system of the gospel, in all its ramifications of faith and practice, find a place in our hearts, we should with great propriety be denominated the followers of the Lamb. But every error we imbibe, casts a stain upon our souls, and subtracts from our likeness to the Redeemer. I know it is often suggested, that our creed need not be examined very cautiously, provided our general deportment escape the publick censure. It would be less dangerous than it is, to listen to this insinuation, were there no connexion between sentiments and practice. But if erroneous faith lead on to erroneous practice, such an insinuation is fraught with danger. And need we be informed that the belief of a lie excludes the love of its opposite truth? And did we ever find that the Mahometan faith was associated with obedience to the Christian institutions? Many, it is conceded, wear the aspect of sanctity in their external deportment; but their hearts must be tried by the infallible touchstone of truth. God looketh on the heart. If this be the unhallowed receptacle of false doctrine, their sanctified exterior will do them but little good. Some have been found almost ready to boast of their piety, their zeal, their deadness to the world, who, on close examination, have exhibited the bitterness of wrath against the truth as it is in Jesus. Shall we

say they are sanctified? Shall a noisny profession take the place of holy love? Shall a varnished outside excuse the rottenness within? The redeemed must be one in sentiment before their heaven can be complete. Ere we can enter the holy gates of the New Jerusalem, we must have a heart to approve all that system of truth revealed in the word of God, to love that doctrine which warmed the breasts of the primitive disciples, and which supported apostolic martyrs in the dying hour. But this system shines in the Bible. Here flow those waters which purge away the filth of the daughter of Zion, and complete the sanctification of the people of God.

In vain do we anticipate the harmony of love, and the mutual interchange of celestial feelings among the followers of Christ, till the Bible becomes their watch-word, and they unite on the ground of truth.

IV. The Bible should be studied, because it is the essential means of ushering in the glory of the latter day. Before the age of millennial peace shall bless a degenerate world, the doctrines of men and devils must be wholly exterminated. This great work must be effected by "the sword of the Spirit, which is the word of God." The Bible exhibits one system perfectly consistent with itself. When therefore we discover an almost infinite variety in the sentiments of men, we are constrained to believe that they draw from different sources—that the scriptures are not their only guide.—Like causes produce like effects. It is ungenerous to ascribe this diversity to the Bible. With equal propriety might the splendours of noon and the shades of the evening be attributed to the sun.

It is often said, "We understand the Bible differently." But this is not so true, as that some do not understand it at all. They have em-

braced a sentiment consonant indeed with their natural feelings, but hostile to the word of God. This sentiment veils their heart, and prevents the reception of light. To complain of obscurity in the Bible, is to cast reflections upon God. Rather let it be acknowledged that the Spirit speaketh expressly, and that men are unwilling to be taught. But this unwillingness frequently arises from the antecedent occupation of the mind by erroneous sentiments. Let prejudice be asleep, let the heart be candidly open to conviction, and the Bible would soon dispel the discordant errors and dangerous delusions of a benighted world, and introduce the predicted day when the church shall be one in sentiment, affection and practice.

The importance of union among the professed followers of Christ can scarcely be too highly estimated. What is it that disheartens so many in the investigation of the scriptures? It is the countless spawn of religious notions, that overspread the earth. What is it that gives weight and efficiency to the grand spear of infidelity? What is it that divides and weakens the energies of Christians in the propagation of the gospel? It is the unhappy disunion among themselves. If then you would encourage the investigation of truth, if you would wrest from infidelity its mightiest javelin, and promote the universal spread of the gospel—let the Bible be recommended. Let Christians in their private circles, extol this book of God. And let the minister of the sanctuary say, "we have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—Yea, let the word of God have free course, let it run and be glorified, until the last vestige of error shall be swept from an injured world.

SPECIMEN OF WELCH PREACHING.

At a meeting of ministers at Bristol, the Rev. Mr. — invited several of his brethren to sup with him; among them was the minister officiating at the Welch meeting-house in that city. He was an entire stranger to all the company, and silently attentive to the general conversation of his brethren. The subject on which they were discoursing was the different strains of publick preaching. When several had given their opinion, and had mentioned some individuals as good preachers, and such as were models as to style of composition, &c. Mr. — turned to the Welch stranger and solicited *his* opinion. He said he felt it to be a *privilege* to be *silent* when such men were discoursing, but that he felt it a *duty* to comply with this request. "But," said he, "if I must give my opinion, I should say that you have no good preachers in England." "No," said Mr. L. "No," said he, "that is, I mean no such preachers as we have in the Principality." "I know," said Mr. L. "you are famous for jumping in Wales, but that is not owing, I suppose, so much to the strain of preaching which the people hear, as to the enthusiasm of their characters." "Indeed," said the Welchman, "you would jump too, if you heard and understood such preaching." "Why," said Mr. L. "do you not think I could make them jump if I were to preach to them?" "You make them jump!" exclaimed the Welchman, "you make them jump! A Welchman would set fire to the world while you were lighting your match." The whole company became very much interested in this new turn of the subject, and unanimously requested the good man to give them some specimen of the style and manner of preaching in the Principality. "Specimen," said he, "I cannot give you; if John Elias were here, he would give you a specimen *indeed*—oh!

John Elias is a great preacher." "Well," said the company, "give us something that you have heard from him." "Oh no!" said he, "I cannot do justice to it:—beside, do you understand the Welch language?" They said, "No, not so as to follow a discourse." "Then," said he, "it is impossible for you to understand it, if I were to give you a specimen." "But," said they, "cannot you put it into English?" "Oh!" said he, "your poor meagre language would spoil it; it is not capable of expressing those ideas that a Welchman can conceive;—I cannot give you a specimen in English without spoiling it." The interest of the company was increased, and nothing would do but something of a specimen; while they promised to make every allowance for the language. "Well," said the Welchman, "if you must have a piece, I must try, but I don't know what to give you.—I do not recollect a piece of John Elias, he is our best preacher; I must think a little;—well, I recollect a piece of Christmas Evans. Christmas Evans was a good preacher, and I heard him a little time ago at an association of ministers. He was preaching on the depravity of man by sin—of his recovery by the death of Christ,—and he said, "Brethren, if I were to represent to you in a figure, the condition of man as a sinner, and the means of his recovery by the cross of Jesus Christ, I should represent it somewhat in this way. Suppose a large grave yard surrounded by a high wall, with only one entrance, which is by a large iron gate, which is *fast bolted*. Within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, by one epidemic disease bending to the grave,—the grave yawns to swallow them, and they must all die. There is no balm to relieve them—no physician there—they *must* perish. This is the condition of man as a sinner,—all,

all have sinned, and the soul that sinneth it shall die. While man was in this deplorable state, *Mercy*, the darling attribute of Deity, came down and stood at the gate, looked at the scene and wept over it, exclaiming, "Oh that I might enter, I would bind up their wounds—I would relieve their sorrows—I would save their souls!" While *Mercy* stood weeping at the gate, an embassy of angels, commissioned from the court of heaven to some other world, passing over, paused at the sight, and Heaven forgave that pause; and seeing *Mercy* standing there, they cried, 'Mercy, Mercy, can you not enter? Can you look upon this scene and not pity? Can you pity and not relieve?' *Mercy* replied, 'I can see;' and in her tears she added, 'I can pity, but I cannot relieve.' 'Why can you not enter?' Oh! said *Mercy*, Justice has barred the gate against me, and I cannot, must not unbar it.' At this moment Justice himself appeared, as it were to watch the gate. The angels inquired of him, 'Why will you not let *Mercy* in?' Justice replied, 'My law is broken, and it must be honoured. Die *they* or *Justice* must!' At this, there appeared a form among the angelic band, like unto the Son of God, who, addressing himself to Justice, said, 'What are thy demands?' Justice replied, 'My terms are stern and rigid,—I must have sickness for their health—I must have ignominy for their honour—I must have death for life.' 'Without shedding of blood there is no remission.' 'Justice,' said the Son of God, 'I accept thy terms.' On me be this wrong, and let *Mercy* enter.' 'When,' said Justice, 'will you per-

form this promise?' Jesus replied, 'Four thousand years hence, upon the hill of Calvary, without the gates of Jerusalem, I will perform it in my own person.' The deed was prepared and signed in the presence of the angels of God,—Justice was satisfied, and *Mercy* entered, preaching *salvation* in the name of Jesus. The deed was committed to the patriarchs, by them to the kings of Israel and the prophets; by them it was preserved till Daniel's seventy weeks were accomplished; then, at the appointed time, Justice appeared on the hill of Calvary, and *Mercy* presented to him the important deed. 'Where,' said Justice, 'is the Son of God?' *Mercy* answered, 'Behold him at the bottom of the hill bearing his own cross;' and then she departed and stood aloof at the hour of trial. Jesus ascended the hill, while in his train followed his weeping church. Justice immediately presented him with the deed, saying, 'This is the day when this bond is to be executed.' When he received it, did he tear it in pieces and give it to the winds of heaven? No, he nailed it to his cross, exclaiming, 'It is finished.' Justice called on holy fire to come down and consume the sacrifice. Holy fire descended; it swallowed his humanity, but when it touched his Deity, it expired! and there was darkness over the whole heavens: but 'glory to God in the highest; on earth, peace, good will to men.'

"This," said the Welchman, "this is but a specimen of *Christmas Evans*."

London Jewish Expositor.

Review.

A Series of Letters on the Mode and Subjects of Baptism, addressed to the Christian Public. To which is prefixed, a brief account of the commencement and progress of the Author's trial on those points which terminated in his embracing Believers' Baptism, in a Letter to a friend. Second Edition. With an Appendix, containing Strictures on Mr. Moore's Reply By Stephen Chapin, late Pastor of the Congregational Church in Mont Vernon, N. H. Boston, Lincoln & Edmonds, 1820. 12mo .pp. 174.

We are gratified to find that the Christian public has so soon called for a second edition of these "Letters;" and that this edition is enlarged with a valuable "Appendix." We arose from the perusal of this book, with the persuasion, that it was eminently adapted, from its Christian mildness, and from the suavity of its style, to smooth the asperities of party feeling, and to give a happier tone to this important controversy. It is much to be regretted that Christian truth has often been defended with an unchristian spirit; and that energy of execution has been thought incompatible with sweetness of manner. These "Letters," as well as some recently published against Unitarianism, indicate the prevalence, to a certain extent, of better views: and it is devoutly to be wished that the example, thus set, will be followed by all future controversialists.

We are sorry we cannot say as much for the "Reply" to these "Letters." Not that Mr. Moore abounds in the language of virulence; but there is seen a spirit of sly sarcasm, which we think inconsistent with the best feelings of the Christian. Had he exhibited more

of the candid and sincere inquirer after truth, his work would have been read with more pleasure and profit.

Mr. Moore has some good remarks on the spirit which differing Christians should possess towards each other. "The different shades of opinion," he observes, "which characterize different denominations, are calculated to call forth a spirit of forbearance and charity, which assimilate the Christian to his Divine Master. Should believers of different views cordially meet and unite at every point of contact; should they coalesce in feeling and exertion in the great things of religion, they would display the spirit of the gospel, and exhibit traits of Christian character in a degree and manner which they could not do, if there were entire sameness of religious opinion." Had Christians always believed this, would the conscientious dissenter have been so often loaded with obloquy and contempt, or overpowered by the rude hand of violence? Would freedom of inquiry and practice be frowned upon as the offspring of licentiousness? If any Protestant is disposed to stigmatize seceders, merely because they are such, we say, let him that is without sin, in this respect, cast the first stone.

Pedobaptists often rely for their support of infant baptism, on the circumstance that nothing is said against it in the New Testament. But we know of no one who has made freer use of this negative proof, than Mr. Moore. After taking up his argument at length, Mr. Chapin observes, p. 33, of 1 Appendix, "Here, when you would overthrow my reasoning, you maintain, that from the silence of Christ about circumcision, the Jews would

naturally infer that he meant it should be *continued*; but in page 43 you maintain that the silence of Christ about circumcision, in his commission to the Apostles, would lead them 'fairly to conclude that he meant it should be *dropped*' What a potent argument is *silence*, to what different purposes it may be turned !"

Mr. Moore with an apparent determination not to be weak-handed, summons to his aid circumcision and proselyte baptism. We cannot blame any man for putting all his forces in requisition, in case of emergency. But it would seem, that in his zeal he somewhat overdid the thing. He no doubt intended to have two strings to his bow; but not considering that he had not materials enough for two, he spoiled both. "If you will maintain," says Mr. Chapin, p. 30, "that Christian baptism succeeds to proselyte baptism, you cannot then, without gross absurdity, say it comes in the lieu of circumcision. That you do infer infant baptism from these two opposite sources is abundantly evident. See p. 57."

Mr. Chapin has shown, as we think, that proselyte baptism, the pretended prototype and exemplar of infant baptism, furnishes no argument in favour of infants or sprinkling; and in short, that it is quite irrelevant to the subject. Let every person who has any doubt on this point, read Mr. Chapin for himself.

Although Mr. Moore appears willing, at one time, to allow that immersion was almost universal in the first ages of Christianity, yet at another, he seems not a little displeas'd with his Pedobaptist brethren, who allow that this was the primitive mode. Had Mr. Moore pushed his philological and ecclesiastical researches farther, we doubt not, if he is a man of candour, that he would be more willing, than he appears to be at present, to make concessions in favour of im-

mersion as the primitive mode. We think we are authorised in making this remark from the fact, that the greatest critics among the Pedobaptists, are those who have made us the most liberal concessions. A short extract, translated from Doctor Storr, a Pedobaptist Professor of Theology in Germany, may not be unacceptable to our readers. He died in 1805, was the champion of orthodoxy in his country, and was probably surpassed by none of his age in the soundness of his criticisms. The extract is from his Christian Theology, entitled "*Doctrinæ Christianæ Pars Theoretica.*" § 109, d. "When Christ commanded his disciples to baptize, (Matth. xxviii. 19.) they, from what preceded, (Jno. i. 25, 26, 28, 31, 35, iv. 1. compared with Matth. iii. 6, 16, Jno. iii. 23.) could not understand any thing else than that men were to be immersed in water; neither did they understand any thing but immersion, as is evident from the Scriptures, (Acts viii. 36, and following, xvi. 13—15. Rom. vi. 4. Col. ii. 12. 1 Peter, iii. 21,) and from the practice of the primitive church. (See Suiceri Thes. eccles. voc. *αναδοσ*, and Binghami Orig. eccl. L. xi. c. xi. Opp. Lond. 1726. Anglice editorum, Vol. 1. p. 521.)"

In looking over this controversy, we have a consciousness that the Baptist practice is the safest. No body doubts that immersion is valid baptism; and that believers are proper subjects. The only question is, whether immersion is the only mode, and believers the only proper subjects. Now it cannot be considered a very heinous crime to baptize in that way which all allow to be right. Nor can it be a very soul destroying practice, to withhold baptism from those who are not all moral agents, and who cannot discern between their right hand and their left; unless we suppose that baptism is essential to salvation. The Baptists

have been reproached pretty freely with making too much of this ordinance. But if the truth were known, would not the fault appear on the other side? There is little doubt that infants were first brought to both the Christian sacraments, from the belief that these sacraments were of a saving nature. (See Amer. Bap. Mag. No. 55. p. 261.) And there is reason to fear, that a secret belief that baptism is attended with saving efficacy, is what still renders many so tenacious of infant baptism. If this is not the case, why, in enlightened New England, is the minister often called to administer this rite to the *dying infant*, and this perhaps at the midnight hour?

Another argument frequently used to induce parents to get their children sprinkled, is the greater prospect of their becoming pious. To prove this to be the prospect, they tell us that in certain places a very large proportion of those who became pious were baptized in their infancy. Had they also informed us, that the unbaptized, in these places, were as numerous and as piously educated as the baptized; there would be a little more plausibility in the argument.

It would be interesting to inquire, did our limits permit, what is the natural tendency of infant baptism, where its influence is not counteracted? Is it not, to do away the distinction between the church and the world, between him that serveth God, and him that serveth him not? When the child grows up, and learns the importance that is attached to this rite, and that it has been performed on him, will it not serve as an opiate to his conscience, unless counteracting influence is used? As he is taught that he is born into the kingdom of God by natural birth, is not the inference natural, that no other birth or ren-

ovation is necessary? But in the time of Christ, "as many as *received* him, to them gave he power to become the sons of God, even to them that *believe* on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

For ourselves, we must confess we have never been able to see consistency or propriety in the treatment of Pedobaptist children. By their baptism, they are made members of the church, or they are not. If they are, why do they not enjoy the oversight and discipline of the church? and why are they excluded from the other ordinance, to which they have an equal right? We see no reason why they may not come to the communion any day after they have arrived to some maturity, unless they have been excommunicated. It is believed that all arguments against infant communion will fall with equal weight against infant baptism. But if they are not members of the church, what have they to do with church ordinances? What have they to do with the internal regulations of a kingdom to which they do not belong?

The reader may require of us an apology for giving him so little of the Author before us. But we could not do him justice in making selections from him, so small was the compass we had allotted to our remarks: and we thought it the less necessary to make large quotations, as we presume the work will have a general circulation among our readers. Mr. Chapin is not a novice on this subject. We easily perceive that he is conducting us over ground which he has trodden before. We doubt not he will find a reward for his labour, in really facilitating the progress of those who are passing over this interesting field of inquiry:

Missionary Intelligence.

BAPTIST BOARD FOREIGN MISSIONS FOR UNITED STATES.

ADDRESS OF THE BOARD TO THE GENERAL CONVENTION MET IN
PHILADELPHIA, APRIL 26, 1820.

THE Board of Managers hail, with pleasure, the return of the meeting of the Convention. They entertain a cheerful hope that its counsels will be directed by the wisdom that cometh from above, and be followed with blessings on the heads of thousands who are, as yet, far from the way of righteousness and peace.

They deeply feel the loss they have sustained, in the removal by death of two of their Vice-Presidents, Thomas Shields, Esq. and the honourable Judge Tallmadge. They lament also, the removal of an honorary member of the Convention, the excellent Governor Rabun; but it is their consolation, that these valuable men have departed, as they trust, to receive "the recompense of reward," and that while the glory of man is as the flower of the field, the word of the Lord endureth forever.

The substance of the measures employed by the Board for promoting the objects of their appointment, during the years 1818 and 1819, have already been made public in the Annual Reports. These, together with what has been attempted during the year now closing, may be collected, more at large, from the minutes of their proceedings, which are submitted to the perusal of the Convention.

From a serious consideration of the duty enjoined in the fourteenth article of the Constitution, and particularly from the communication made by the President of the Convention, at the last triennial meeting, the Board felt it their duty to "bring to full effect," as early as

practicable, *the subject* of "assisting the education of such pious young men as appear to be called of God to the work of the ministry." The "Plan" submitted to the Convention, was referred to a committee of the Board, who, after a delay of twelve months, stated in their report, that "they approve, in the main, highly of the plan the President proposed, and are of opinion that it will, ultimately, in substance; probably in a few years, be found in successful operation." They, however, stated, that "until it can be accomplished; and for its accomplishment very ample funds must be obtained; something may be done that will prepare the way for more comprehensive measures." The expressions "competent and distinct funds," used in the Constitution, were understood by the Board to intend funds distinct from those collected for missionary purposes, that should be found competent for commencing, rather than for completing, an Institution of the kind contemplated; and were of opinion that scarcely any thing would more usefully lead on the design to the wished-for perfection, than the diffusion of pious young men among the churches, who might be assisted in their education, and whose profiting should appear to all. The Board endeavoured to call in the sentiments and co-operation of Education societies, and of brethren and churches around, that might aid in the work. They held, for this purpose, a special meeting in New-York, in August 1818; when the subject was taken into solemn considera-

tion; a Plan sketched for the perusal of churches and associations, subject to any changes or modifications which their judgment and piety might suggest; and proper provisions made for the accommodation of students, and the temporary superintendence of their education. A considerable number of young men have already entered, some on their own foundation, but most of them depending on the distinct funds that have been, and shall yet be collected, for their education and support. The Board has reason to believe that much good has already been done, and they trust that the Convention will be guided by divine wisdom in all the measures on this important subject which they may be led to adopt. It has been stated to them by the Agent, that a lot has been procured in Washington city, peculiarly eligible for the erection of suitable buildings for the Institution. The Board are aware of many advantages that would attend such a location, but have resolved to leave the subject entirely to the decision of the Convention. A considerable number of books have been gratuitously obtained, furnishing the commencement of a library, which, it is believed, may easily be enlarged to a very considerable extent.

From the numerous communications received by the Board, and from the importance of circulating missionary information in remote sections of the Union, the Board became impressed with the idea, that a periodical publication had become desirable. They had reason to believe that it would enhance the funds for missionary usefulness, and notwithstanding the comparative infancy of the work, and the extreme pressure of the times, they retain the persuasion still. The only difficulty that offered, arose from the existence of an excellent periodical work, edited by brethren in Boston, for whose piety and talents they entertained a high

idea, and in whose prosperity they were prepared ever to rejoice. They were, notwithstanding, aware that that publication must be circulated with difficulty, and at an expense that would not attend a work issued at Philadelphia. They saw that their communications, if introduced into the American Baptist Magazine, must swell it to an impracticable mass, and were of opinion, that in so large a country as ours, two, and even more of such publications, could not be regarded as an excess. The sincere esteem they felt for their Boston brethren, led them to submit the idea to their consideration, in the most delicate and affectionate manner in their power. They are grateful for the Christian dignity and love with which their communication was received. They consider the MAGAZINE and the LUMINARY as fellow-helpers in the cause of Christ.

The minutes of the Board, or their substance, as presented in the fourth and fifth Annual Reports, will exhibit the circumstances of the several mission stations, in America and in Burmah. The Board, however, take pleasure in stating to the Convention, the leading outlines of their present condition.

The mission at RANGOON is, on the whole, in a prosperous state. A *zayat*, or small building, has been put up on a public road, where Mr. Judson has daily opportunity of conversing with the natives, and of preaching among them the unsearchable riches of Christ. Mrs. Judson is also actively and usefully engaged. One Burman has already been baptized in the name of the Lord Jesus, and others have showed indications of spiritual concern. Mr. and Mrs. Colman are diligently occupied in acquiring the language.

Some circumstances attending this mission, at the same time, create painful regret. Mr. Hough has removed with his family, on his own responsibility, from Rangoon

to Serampore. The Board hopes he has been influenced by higher motives than the fear of man or the love of ease; yet they cannot but consider his conduct as unwarrantable in its nature, and its tendency injurious. The Board are of opinion that he has virtually removed himself from under their patronage. They wish the Convention to consider and determine on his case. Mr. Judson has written for another printer. The President of the Board suggested to them a brother supposed a suitable person, now a student at Waterville. The Board deplore the death of their young missionary Edward W. Wheelock. He seemed to possess the genuine spirit of a herald of the cross. In the very spring of his usefulness he is taken away. Surely the footsteps of the Lord are in the deep.

The Board have pleasure in stating that reports to the disadvantage of Mr. Judson, relative to his receiving a "formal and solemn reprimand" from the Pedobaptist "American Board of Commissioners for Foreign Missions," they have reason to believe are incorrect. They have perused a refutation of the charge by Mr. Judson, in a letter to his venerable father, which they consider as placing the subject in a light honourable to himself, and calculated to satisfy every sincere inquirer.

Mr. Price, a young brother who has been studying medicine, with the expectation of being useful at Rangoon as a physician and as a missionary, has recently graduated, and is waiting the voice of the Board in reference to his sailing. The Board would just add, that at the request of the brethren in Burmah, they have voted for their use a copy of Dr. Rees's Cyclopaedia.

It has been the prevalent sentiment of your Board, that in order to the reform, civilization, and, with a Divine blessing, the ultimate conversion of the Indians to the faith of the gospel, it is of the first im-

portance that missionaries fix their abode in the midst of the tribes. Mingling with them in daily conversation and habits, they have considered most likely to conciliate their esteem and establish their confidence. The opinion of some of the brethren in Kentucky, leaned to the idea, that the better method were to bring Indians from the recesses of the forest, and inure them to the usages of civilized life, with the hope that they might become themselves the instructors of their brethren. A school for this purpose has been established at the Great Crossings, Kentucky, under the direction of the Rev. Mr. Ficklin, and buildings have been erected for the accommodation of several Indians, which reflect honour on the beneficence and zeal of the brethren and friends of Indian reform in that part of our Union. The Board are happy in attempting every measure that may promote a design alike benevolent and evangelical. They are happy in being able to state to the Convention, that some misconceptions, founded on the idea that the Board were averse to every attempt to instruct our Aborigines at a distance from their native settlements, have, by the pious and zealous endeavours of their Agent, been removed. The Society in Kentucky has placed itself under the direction of your Board. A superintending committee has been appointed, consisting of some of the most worthy brethren and friends near the Great Crossings, and appropriations have been made by the Board for the promotion of the interests of the school.

At St. Louis and St. Charles, Mr. Peck and Mr. Welch have been labouring for the last three years. At the former place a church has been constituted. These brethren have made repeated excursions into the surrounding country; not without success. As emigration to the banks of the Missouri, and with

it the settlement of ministers, have of late greatly increased, the Board incline to the idea, that it would be best to remove Mr. Peck to a station more directly Indian; either to some point westward of St. Charles, or, which they have thought most desirable, to place him as an associate with Mr. M'Coy or Mr. Posey. Mr. Welch seems desirous of continuing at St. Louis, and would be happy in the support of the Board there. These points are left for the decision of the Convention, or of the larger meeting of the Board that will take place before the return of the delegates.

The ILLINOIS station is prosperous, though its prosperity was impeded some months ago by the severe affliction of brother M'Coy and family.

The labours of brother Posey among the CHEROKEES, in preaching the gospel and establishing schools, suffered, about twelve months ago, an undesirable suspension, arising from the uncertainty whether the natives would continue to inhabit the country of their forefathers or remove farther westward. They have resolved on continuing as before. The Board have thought it proper to make liberal appropriations for a vigorous and comprehensive school and mission establishment. A brother of the name of Dawson, who is well acquainted with the Lancasterian mode of instruction, has gone as an assistant to brother Posey. The Indians discover a sense of gratitude and joy, and a readiness to receive instruction, that is truly pleasant.

From a recent communication from brother Ronaldson, at ST. FRANCISVILLE, they learn that his labours are abundant, and followed with the blessing of the Lord. A young brother of the name of Samuel Eastman, was for twelve months employed in the vicinity of NATCHEZ. He declines further support, but wishes to be considered under the wing of the Convention. It is

believed that his prospects of usefulness are highly pleasing. A brother named Daniel M'Call, wished to go out to Louisiana under the patronage of the Board. His piety and character afforded the highest satisfaction; but some difficulties lay in the way of the appointment which the Board could not control. They voted him, however, one hundred dollars to assist the removal of himself and family, and have since received satisfactory assurances that his services are highly acceptable, and promise much good.

The Board, since the last session of the Convention, appointed Mr. Henry George, for three months, a missionary among the WYANDOTT and SANDUSKY INDIANS. They believe that he fulfilled the appointment with zeal and fidelity; but several considerations induced the Board to discontinue the station, particularly as mere visits to the Indians promised much less success than the residence of a missionary among them.

A communication was sent the Board from the late Governor Rabun, on behalf of the Georgia Association, on the subject of a mission in their neighbourhood among the Creek Indians, particularly wishing some suitable person might be sent thither. The Board requested brother Rabun and his Christian brethren to look out some qualified brother in the vicinity of the Indians, in which case the Board were prepared to render every aid in their power. They have since had the pleasure of renewing this assurance to brother Mercer, who has succeeded the deceased in the secretaryship of the Association.

The Board has received under their care, two coloured brethren, Lot Carey and Collin Teague, members of the Baptist church at Richmond, who expect shortly to sail for Africa, assisted by the American Colonization Society. These brethren are both ministers of good

acceptance, and are eager to testify, in the land of their ancestors, the gospel of the grace of God. The Board has afforded them some assistance; but it is expected that they will, in a good degree, support themselves.

Ten thousand dollars annually, having been voted by Congress for Indian reform, it appeared desirable that a deputation from the Board should wait on the President and Secretary of War, and solicit some part of the appropriation. The Board have the satisfaction to report, that the officers of government received the request in the most amiable and respectful manner, and gave every assurance that could be wished of their disposition to cooperate. Since that time they have made several considerable contributions, and promise more, in proportion as our sphere of labour among the Aborigines shall become enlarged.

The Board most respectfully call the counsels of the Convention to the subject of legal incorporation. Until this be effected, all monies belonging to the Convention, already possessed, or that yet may be received, must be held by a very uncertain tenure.

It is with pleasure the Board announce to the Convention, that they have enjoyed, in their deliberations, the most delightful harmony. Discussion has never created disesteem. They desire to offer gratitude to the King of Zion, who has assisted them to perform the duties of their office with love, and peace, and joy in the Holy Ghost. They commend their labours to the consideration of their brethren of the Convention, and to the blessing of the God of Missions.

EXTRACT FROM THE
ADDRESS

Of the GENERAL CONVENTION of the Baptist denomination, assembled at Philadelphia, on the 26th April, 1820,
VOL. II. 51

to their Constituents, to the Associations, the Churches, and all their adherents and friends throughout these United States, wish grace, mercy, and peace, from God the Father, and our Lord Jesus Christ.

Christian Brethren, and beloved in the Lord,

THOUGH the first object which engaged our attention was the great and blessed work of sending the gospel to the heathen, it soon occurred that, in connexion with this, God had other important services for us to fulfil.

On the subject of missions to the heathen, and to the destitute, we have repeatedly addressed you. The subject remains as important as ever, claiming your devout regard and best exertions. Millions are perishing in ignorance and error, for whose salvation we ought to be tenderly concerned. Good will to men, and the constraining love of Christ, require this at our hands. The command of the Redeemer, "Go ye into all the world, and preach the gospel to every creature," remains unimpaired; nor can his disciples treat it with lightness, or indifference, without incurring blame. Nor are Christians of any description exempted from a concern in this duty; they are to act in concert with the ministers of Christ—to encourage their hearts, and strengthen their hands. This they may do, by their kind regard, by their wise counsels, by their fervent prayers, and by their liberal contributions.

What has been hitherto done by this body, may be compared to the cares of the husbandman, in engaging labourers, preparing his ground, and sowing his seed. The time of harvest, however, we trust, is approaching. It becomes us to exercise patience, till we shall receive the early and the latter rain. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, rejoicing, bringing his sheaves with him." Though in the prosecution of this enterprise, some difficulties have been

encountered, yet we see stations established in thither India, where our excellent missionaries are pursuing their labours with prospects of usefulness. Some stations have been fixed on the western frontier of our own country, where schools are established, and the gospel is preached, for the benefit of the Indians. The measures about to be taken to establish others for these purposes, in compliance with an earnest desire which this destitute people have expressed, afford encouragement to hope, that, under the fostering care of the Board, the Aborigines of America will soon receive permanent benefit, in what respects both their temporal and eternal interests.

You will permit us, in the next place, to invite your attention to the education of pious young men called to the gospel ministry: for we believe that the honour of God, and the interest of his cause, are particularly and deeply concerned in it. Let us consider, of what vast importance it is, that there should be a supply of able, faithful ministers, to go forth as missionaries, and to take the station of pastors in the churches. How many destitute churches do we behold! What tracts of country, even among ourselves, where there is, ordinarily, no preached gospel, no public ordinances, nor public worship! Surely, if there be any suitable means, that can be employed in a manner consistent with the will of God, for obtaining a more ample supply of useful ministers; to employ these means with care and diligence, must appear of high importance, to all who feel the force of that command, "Pray ye the Lord of the harvest, that he will send forth labourers into his harvest."

It is the belief of this Convention, that there are such means: means, not only lawful, but furnished by Divine Providence for the very purpose; and which we cannot neglect, without inducing,

at least, some degree of guilt. The education of persons called to the ministry, in some form or other, whether in a public or private manner, appears to us in this light. It can hardly be expected, however, that such effectual aid can be, ordinarily, obtained in private, as that which is regularly furnished in an institution set apart for the express purpose, under the direction of pious, able instructors, and provided with an ample library.

We are far from thinking that learning can make a minister of Christ: we are assured that unsanctified literature, as well as superior talents, elevated stations, riches, and worldly honours, may prove a great curse; and that it has been often abused to the vilest of purposes. It is still one of the excellent attainments of the Christian: He must add to his faith and virtue, knowledge. It enters into the character of those able pastors promised by God to his church—they are to feed men with knowledge. Ministers, according to our sentiments, must be gracious men, renewed and sanctified by the Spirit of God; they must possess gifts from Christ for their office; and must be called of God to engage in it. But these gifts they may either neglect, or improve; according to the intimation given in the exhortations of Paul to Timothy: "Neglect not the gift that is in thee;" "Give attention to reading, to exhortation, to doctrine;" "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" "Meditate on these things; give thyself wholly to them; that thy profiting may appear to all." Here their duty, as well as danger, is described. The word of God declares, that the pastor must not be a novice; that he must be apt to teach; and must speak in a manner easy to be understood; which no man can do, unless he is well acquainted with the subject on which he discourses.

The idea should not be entertained that the learning we wish to promote, is a kind of gaudy robe, to adorn the train, or facilitate the object of the ambitious. It may, indeed, as we have before granted, be abused; and things may be taught, in a course of education, which have their principal direction toward worldly interest, and which will be of very little use to the minister, or the Christian; nay, which may be injurious to them both. But the learning we contend for is not of this character, but inculcates solid, useful knowledge: which is either comprehended in true religion, or intimately connected with it, and subservient to its purposes. Such knowledge is rather a *cure*, than an *incentive*, to vanity and ambition. Those who make the greatest parade, with a pomp of words and flourishes, on which vanity feeds, are ordinarily possessed of very little real learning, however they may pretend to it. True learning is the proper associate of wisdom, of gravity, of humility, of benevolence, of purity, and of piety. It is diversified, as are the subjects of important and useful knowledge; including God himself, his creatures, and his works; their different natures, powers, actions, and modes of existence.

It leads to contemplate what may be known of God and religion by the light of nature; that we may discern not only the obligation which even the heathen are laid under, to acknowledge and adore God, and practise morality, but especially that we may see how much we are indebted to revelation and grace, for that knowledge of salvation which nature's light could not discover. Here we are taught what are the proper evidences of a revelation from God; and, consequently, of true religion, as distinguished from schemes of error and imposture.

Some who are the professed friends of classic improvement, or

general science, are averse to a public institution, either from the idea that the pious mind, assisted by general science, will at once gather from the sacred Scriptures the truths they contain; or that, from reading systems, and hearing lectures in such an institution, their minds will come under a bias, that will prove unfavourable to free inquiry, and independent judgment; and consequently to truth. But surely a thorough acquaintance with the system of truth contained in the Scriptures, will require much particular study and deep research. And in regard to a particular bias of mind, the objection makes equally against sitting under the ministry of a man who maintains and inculcates a particular system of doctrines; and indeed with greater force; because, in a well chosen library, which is essential to an institution properly endowed, the authors, who have written the best, on both sides of a question, will be provided, and be accessible to the students.

We should be sorry any should think, that what is stated above has been intended to prove that a man cannot be a faithful and useful minister of Christ, without obtaining a liberal education; or that our observations should undergo such a construction as to discourage those of this character, who are acting as ministers in his sacred cause. We are sure that many have been called of God to the work, who have had but little advantage from education; and yet have been, and are blessed of God in their ministrations: they having humbly and faithfully improved their talent, with a becoming and single eye to the Divine glory. There probably will be some always, who, in respect of age, relative connexion, and want of means, will be placed in such circumstances by Divine Providence, that it will not be proper, for ministers, or churches, to require their going through a course of instruction, previously to their

entering on the work of the ministry. When the call appears evidently to be of God, we must regard it with reverence and subjection. Some previous studies, however, including a regular knowledge of the language in which the preacher is to perform his service, and a right acquaintance with the great leading truths contained in the scriptures, should, we conceive, be *rarely* dispensed with. When the churches perform, what, we apprehend, is their duty, by making provision, according to their ability, to aid the servants of God, who are coming forth in his name, the attainment of the things we have just mentioned, will not be difficult. The want of this provision, heretofore, in many places, as well as the too general persuasion that it is not necessary, may be assigned as the reasons why many have come forward without such improvement, who might otherwise have obtained it, to their own great advantage, and the general benefit of the church.

It remains then only to inquire, Is this design practicable? In answer to this question, we say, without hesitation, it is: and if there is but a willing mind, it can be done with the greatest ease.

To illustrate this truth, let it be observed: There are in the United States about 200,000 baptists, members and communicants in churches. Their adherents, baptists in sentiment, and supporters of their worship, will probably amount to 300,000, or more; making an aggregate, on a moderate calculation, of about five hundred thousand persons. Now, supposing that three hundred thousand of these should be unwilling to contribute any thing to the cause of God, on this occasion; there would be still 200,000 contributors: and these, contributing but one dollar per year, about two cents a week, would furnish the sum of 200,000 dollars, besides what might be collected on preaching charity ser-

mons, to promote sacred literature.

But is it not to be supposed many would give two, three, or even ten times this sum to promote a cause so excellent? And is there not reason to believe that valuable legacies would be left for the purpose?

In this case, on the plan we now lay before you, there would be a large sum to be applied, under the immediate direction of the churches, by their proper agents, in all their diversified local situations, throughout our extended country, in the manner that would best suit their convenience; and the part deposited in the general fund, under the direction of the Board, would be sufficient to support and keep the Institution in a flourishing situation; and in a short time to erect, in addition, a respectable College. This plan for uniting churches in a common cause, so far as it respects one association,* has been in operation in a part of our Union for near thirty years: and it has been found particularly useful, in two important particulars; that of applying the money collected directly to its object, by sending young men to seminaries already established, without being at the expense of erecting buildings, &c. and that of limiting the management of the fund and its concerns to the delegates of those churches who actually contribute. The manifestation of good, is like the shining of the light, it discovers objects, gives conviction, and conciliates the mind. Those who may be at first reluctant, for want of proper views on this subject, will, we are persuaded from what has been already experienced, if influenced by right principles, finally approve and support the measure.

We have reserved to the concluding part of our address, any observation which might have occurred sooner, on the present state of the Seminary under the direction of the Board, and its location; but with

* The Charleston Association.

pleasure we now observe, that there are in it at this time eighteen young men, who appear to be influenced by the fear and love of God, pursuing their studies. The location of the Institution being fixed at the city of Washington, will, we trust, prove satisfactory, and operate as a means of general union and harmony to our churches. The voluntary subscriptions of individuals for this purpose, which were obtained almost exclusively by the Agent of the Board, have secured payment for near fifty acres of land advantageously situated, and made some provision for completing the necessary buildings; for the accomplishing of which good work, it is hoped many and liberal subscriptions and donations will be added.

Permit us, then, dear brethren, to conclude, with our earnest request to you, and our prayer to the great Fountain of grace, liberality, and life, that you may not, will not, be found wanting in a regard to these great interests, nor in the performance of the important duties we have here recommended. Remember that God loves a cheerful giver, and has promised, that he that watereth others shall be watered himself; but to him who knoweth to do good, and doeth it not, to him it is sin; that a curse is denounced against Meroz, who cometh not to the help of the Lord against the mighty; and on the man, who, having a male in his flock, voweth and sacrificeth to the Lord a corrupt thing. While we pray, *Thy kingdom come*, the best of our gifts and services should be rendered.

We remain, your affectionate brethren, in the gospel of Christ,

ROBERT B. SEMPLE, *Pres.*

HORATIO G. JONES, *Sec.*

BURMAN MISSION.

LETTER FROM MRS. COLMAN TO A
YOUNG SISTER IN BOSTON.

Rangoon, December 8, 1810.

My dear Mary,

NUMEROUS and pressing are the engagements which now claim my atten-

tion: you will therefore forgive me if I write you a short letter only by this opportunity. Your kind favour of May 2, 1819, I received a few days since. It excited many mingled emotions in my breast. The dear spots in America, where we so frequently met and passed our conversational hours—where, also, we enjoyed the delightful privilege of bowing the knee together in social prayer, were brought fresh to my recollection. Indeed all the pleasures connected with our long course of sweet intimacy rushed into my mind, and caused me to indulge many feelings of a melancholy nature. But although we can no longer enjoy personal intercourse together, yet I rejoice that we may still be the instruments of promoting each other's happiness by epistolary correspondence. Do write often, and communicate to me *your whole mind*. Is it indeed true that you permitted my letter to remain *nine long months* unanswered? I should not have been inclined to believe it, had not the information proceeded from your own pen.

Mr. Judson, and Mr. Colman are about to leave here for Ava.* Mrs. Judson and myself are very busy in preparing for their journey. I expect they will return in three or four months. The prospect of being so long separated from Mr. Colman is very trying. But I feel that I ought to sacrifice my own comfort at the call of duty. Indeed it will be no sacrifice if I enjoy the presence of my heavenly Father. The smiles of his blissful countenance can cheer the most lonely situation. I shall also be favoured with the interesting society of Mrs. Judson. I will assure you, my dear M. that my trials in this heathen land are much lightened by being connected with so excellent a person.

Mr. Hough is now in Bengal. You have undoubtedly heard of the death of our dear brother Wheelock. Of course our number in the mission house is only four. I am happy to state, however, that we have recently had an addition to our little church of three Burmans. One was baptized in June, the other two the first sabbath in November. The eldest of these two has lived fifty years without a knowledge of any written language. As soon as he became concerned about religion, he was very anxious to learn to read, in order that he might examine the gospel of Matthew for himself. Accordingly he attended our evening school. And although he was the oldest in it, and obliged to toil hard every day for the support of himself and family, yet

* We have seen a letter from Mrs. Judson, which states their having left Rangoon for Ava.

He has persevered until he can nearly repeat all Mrs. Judson's catechism. These three Burmans give very clear evidence of having passed from death to life. Their conversion is a source of great encouragement to us, and will, no doubt, be so to our dear friends who are engaged in the support of this mission. It is a fresh argument in favour of sending the gospel among the heathen. Let the cold speculative believer assert that they can never be converted. Facts prove that they can. And while we have such instances before us as I have now mentioned, we will not be discouraged.

We have several things just now to darken our prospects. The Burmans have of late manifested fresh zeal for the religion of Gaudama. Pagodas are building in every direction; the priests, who, during the reign of the old king, were considerably persecuted, are now encouraged, and decided measures taken for the subversion of heretical principles. We have nothing to expect from an arm of flesh, but every thing from a covenant keeping God. On his promises we can firmly rely. He has said, that "Christ shall have dominion from sea to sea, and from the river unto the ends of the earth—that all kings shall bow down before him, and all nations shall serve

him." Have we not reason to believe that this is the dawn of that glorious day when these promises shall be fulfilled? Although a great part of the world is now enveloped in darkness, yet considering the continually increasing exertions which Christians are making, have we not ground to believe that all spiritual darkness will soon be dispersed, and that the glorious light of divine truth will shine throughout the earth? It seems indeed a privilege to live in an age so replete with the wonders of divine grace. O that the power of God may be displayed in making way for the triumphs of the cross throughout this great Empire!

The intelligence of my dear Sister's conversion, *was very animating* to my heart. Since, I hope, this is the case, I can look forward to heaven with additional pleasure. There, if through divine grace I am ever permitted to arrive, with what joy shall I embrace my beloved sister! There we shall hold our first interview in a Christian capacity. I think I shall be in a rapture of joy to hear her for the first time relate the dealings of God to her soul.

Yours, with much affection,

ELIZABETH W. COLMAN.

Religious Intelligence.

REVIVALS OF RELIGION.

EXTRACT OF A LETTER FROM R. MADDOCKS, ESQ. TO ONE OF THE EDITORS, DATED PETERBORO', N. Y.

THE hearts of the disciples of our Lord and Master are always refreshed by the displays of his power and goodness, in bringing souls out of darkness into the marvellous light of his gospel.

Perhaps the friends of Zion in Peterboro' had never more reason to despond, than during the fall of 1819. Their expectations had been frequently raised by appearances of attention, and as frequently disappointed in the subsequent coldness with which the subject of religion was treated. Reformation had transformed the moral state of every town in our neighbourhood, and even the Western part of our own town had experienced a large share of the blessing. These things to us were like passing clouds; watched and desired by the in-

habitants of a parched and thirsty land. Some encouraging appearances were observed as early as November, and some friends expressed a faint hope, that a reformation was about to take place. Mr. Ketchel, the Presbyterian minister, soon became more confident, and in all December our desires were strengthened by the evidences of piety afforded by a young woman—from this time the attention became general, so that in the first week of February, twenty were added to the Presbyterian church. The Baptist church had recently been divided, owing to their local situation, making two small and feeble bands. Indeed it was matter of doubt with the brethren in Peterboro', whether we should be able to maintain our visibility. And some of our brethren went so far as to say, they thought it better to abandon it, and each to join some other church most convenient.—The evidences of the purpose of

God respecting us—existed some time before these desponding feelings were overcome. The brethren at length became assiduous in the cause of their Master. This was happily visible in the early part of the month of January, when they felt it their duty to visit from house to house; exhorting sinners to repentance, and saints to duty.—The Lord was evidently with us. Sinners were converted and backsliders reclaimed. At an early period of the awakening, one of the Presbyterian brethren invited the children to come to his house, that he and others might have an opportunity of conversing with them on the importance of being prepared to meet their God in judgment—this invitation was followed by the attendance of many more than was expected. And the apparent interest and attention given, produced astonishment—those who attended were generally between 8 and 16 years of age—after two meetings, the children requested to be left to themselves: and although fears were entertained, that such a measure would give rise to improprieties growing out of indiscretion, their desire was granted—and these meetings have been maintained ever since on Saturday evenings, with the happiest effects—many of these children have come to the church, declaring that the prayers or exhortations of their young companions, had been blessed to their conviction of sin, and their conversion to God: and we have the happiness to see them walking in the truth. Although we are not divested of some degree of anxiety respecting them, but hope that through the grace and mercy which has been evinced thus far in the Lord's dealings with them, they may be kept by divine power through faith unto salvation.

About two thirds of the whole number of converts are under 20 years of age.—Pious families generally have been visited by this salvation, and participated in the divine favour; while some of the boldest contemners of the truth, have had the Kingdom of Heaven come so nigh to them as to embrace some of their children, who have given evidence of their being the disciples of our Lord. Some remarkable instances of the power of divine grace, in the conversion of persons the most assiduous in the pursuit of worldly things, have occurred. Indeed the events which have transpired, prove that the work is the Lord's; and that the excellency of the power is his, and that all the glory belongs to him. Although we fear the work has come nearly to a close, we yet hope that it has not entirely subsided; but that the fervent prayers of the saints may prevail, that the blessing of salvation may yet be extended to those

remaining out of the ark of safety. The territory most favoured by this revival, is about 7 miles in length, and 5 miles in breadth, in which are the greater part of two Presbyterian and two Baptist churches. The addition to these, and to two others in the vicinity, of persons residing within the above bounds, as nearly as can be now ascertained, is as follows.

Presbyterian church, Peterboro', 72; Presbyterian church, Stockbridge, 7, making 79; Baptist church, Peterboro', 79; Baptist Church, Siloam, 52—131. Baptist church, Nelson, 12; Baptist church, Lenox, 4—16. Whole number 226.

Many others have afforded evidence of a change, who have not yet united with any people. Mr. Ransom had formerly preached for both societies, but now his time was so taken up with the calls within the bounds of the Siloam church, that we were dependent on the assistance afforded by the students of the Baptist Seminary located at Hamilton, and visiting ministers, for our supply.

These occasional labours were evidently attended with the divine blessing. And we desire to be grateful to God, while we acknowledge our obligation to these our friends, for their solicitous attention to us. The Lord is doing wonders in many parts of our land. We understand that a good work is going on in the towns of Homer, Truxton, Vernon, and Paris. May the Lord prosper and extend the influence of his grace.

We have never had a meeting house in our town. It is now probable, that one Presbyterian, and three Baptist meeting houses, will be erected during the present season. Thus we may say that the Lord is better to us than all our fears. Jesus hath done all things well.

EXTRACT OF A LETTER FROM MR. E. WILLARD TO ONE OF THE EDITORS, DATED

Leicester, June 16, 1820.

Rev'd. and dear Sir,

SINCE the highly interesting interview enjoyed at your house, I have not been master of sufficient time to make the communication you then solicited for the Magazine, with respect to the work of grace in Littleton and vicinity. It may be necessary to state, that in Harvard, about ten miles distant, is a Baptist church, under the pastoral care of Elder A. Samson, of which the writer of this article is a member.

It had been rather a low time with us, when at the instance of our Pastor, a weekly prayer-meeting was appointed to implore the out-pouring of God's Spirit, and the revival of his work, particularly in the conversion of sinners. This

was very thinly attended; but it was resolved to persevere, so long as *three*, a competent number to obtain the blessing, should come. No sooner was this entered into, than the collections increased. Lectures were requested, backsliders restored, cold and almost lifeless Christians were quickened, family prayer, which had been long neglected, and in some instances never commenced, was established, and converts came forward with songs of praise. In the darkest nights houses were crowded with attentive listening souls. Scarcely could one of these meetings be recorded without being denominated solemn, interesting, happy, or joyful.

Lord's-day evening, 7th March, 1819.

I went to Boxboro', addressed a solemn and most attentive audience, from Isaiah, Say ye to the righteous, &c. Affecting time. O may the seed sown, through the blessing of God, produce the fruits of faith. Monday. Passing through Littleton, was obliged on account of the severity of the storm, to call and put up for the night, at the house of Mr. T.—The family were strangers, but I soon found that his wife and her aged father, Mr. Matthew Brooks, relished religious conversation. Their children, with some friends from a distance, formed an interesting circle, in which I endeavoured to do something for the cause of God, by recommending the Saviour. Mr. Brooks who was a convert to the preaching of Mr. Whitefield, and had been a member of the Congregational church in Littleton forty years, and was warmly attached to the Pedobaptist sentiment; mentioned his extensive reading on the subject, naming several authors, remarking at the same time he had one daughter, who was a Baptist, whose minister he had frequently disputed with, and requested my sentiments on that point. My reply was, though unwilling to dispute, if you desire it, I will give you the grounds of my faith on that subject; but shall advert to a volume which I value as higher authority than all others, however plausible. "The Bible you mean, I presume; I have read that four times through within two years, and can lay my finger on every passage that relates to baptism." If you please, I replied, put it upon one that treats of Infant Baptism. After pausing, he observed households were baptized. The conversation was changed by suggesting the happiness which would result to *his* household, should they become (like those of Lydia and the jailer) believers rejoicing in God. Tuesday. Parted with them after family worship in the morning, not without ardent desire, and some

hope, that salvation might come to this house.

June 8. Had a request to visit Father Brooks, and preach at his house. Wednesday. Called on him at Littleton, who, grasping my hand, with peculiar emotion, said, "I have thrown by all other books, and diligently searched the word of God, and am convinced it is my duty to receive believers' baptism: Unwilling to be like the Pharisees and Lawyers, who rejected the counsel of God against themselves, not being baptized with the baptism of John." He being about 80 years old, and unable to ride, requested me to submit his case to the church at Harvard, and obtain a committee as soon as practicable. The people being collected, I addressed them from Acts xxvi. 18. *To open their eyes*, &c. While exhibiting the darkness, blindness, and captive state of natural men; many wept, it is hoped from a conviction of sin by the Holy Spirit, and some rejoiced from a sense of forgiveness, and their hope of a heavenly inheritance through faith in Christ Jesus. After the exercise, numbers tarried, some made the anxious inquiry, what shall we do to be saved? while such as enjoyed their humble hope, blessed God for the Spirit's influence, and desired to know and do their duty. Here the first member of Littleton church opened his doors for Baptist preaching. O that such as are inquiring may find a precious Saviour. I heard of, and visited a Mrs. L. a member of the 2d Baptist church, in Boston, and the only one in town. Her husband, (a sea captain,) requested me to pray. The Lord was with us of a truth. After a very solemn interview, parted, entertaining the hope that he is not far from the kingdom of God. Spent the evening in a very interesting circle at the house of Mr. — who with his wife entertain a hope. Tues. 22. Mr. — a young man of great promise, called on me, related his exercises, and resolved to offer himself a candidate for baptism, this afternoon at Father Brooks', the appointed season for examination and baptism. Elder S. preached on the occasion and administered the ordinance to two, in the presence of a numerous and solemnly attentive audience, who witnessed this good old man descending into the stream with his staff, assisted by his son, and coming up straitway out of the waters, saying, "I greatly rejoice in being thus enabled to follow the steps of my Divine Redeemer."

In Littleton this work has embraced 20 heads of families, of whom 16, that is to say, 8 happy couple, are walking like Zechariah and Elizabeth of old. And it

is worthy of remark that not an instance of any thing visionary or disorderly has been witnessed. Neither is there an individual even among the youngest converts, who does not engage in social prayer; two weekly meetings for which have been established, one for each sex.

I cannot tell you, dear Sir, with how much delight and avidity the scriptures are read in family devotions. It has not been uncommon for whole families to read each their chapter by morning candle light, and perhaps in no instance have they been more generally resorted to, to see whether these things are so; or more perseveringly searched for doctrinal knowledge, and growth in grace.

A Sabbath School has been opened, (in which four have volunteered their services as instructors,) embracing about 40 different scholars, some of which are 18 years of age, and recite several chapters at a lesson. Many parents condescend the object by personal attention.

Some friends expressing a desire to do something in the cause of missions, were presented with a constitution for a Charitable Society, which has obtained a respectable number of subscribers.

The male members have not wanted this evidence of genuine Christian charity; but several have attached themselves to the Society for Wor. Co. Auxiliary to the Baptist Board of Foreign Missions, by adopting their constitution, and also becoming regular subscribers for the American Baptist Magazine. Father Brooks alone has given 30 dols. for three different benevolent purposes.

Although this work does not compare with the extensive and powerful revivals in many places around us; yet its fruit gives true ground of rejoicing to the subjects of Christ's kingdom, which is increasing, and like the stone cut out of the mountain without hands, must increase till it becomes exceeding great, and fills the whole earth.

EXTRACT OF A LETTER FROM REV. WILLIAM PATTISON, HOLLAND PURCHASE, TO A FRIEND IN BOSTON, DATED APRIL 20, 1820.

"I CANNOT close without just observing, that it is a time of special refreshing from the Lord with a number of our infant churches here in the wilderness; among which, the people over whom your unworthy correspondent has the charge, are at this time experiencing the distinguishing displays of divine grace. Backsliders are returning, young converts singing, and perishing sinners groaning under their awful condition. The

work is remarkably still, but solemn as the tribunal of Jehovah. Our baptismal seasons have been hitherto remarkably owned of God for the awakening of the careless. The work is rapidly progressing; and should it continue, you will probably hear further from me."

EXTRACT OF A LETTER FROM REV. D. DODGE, TO ONE OF THE EDITORS.

New-Brunswick, April 22, 1820.

Rev'd. and dear Brother,

I TAKE the liberty to send you a short account of the work of God in this place; also an account of the experience and death of one of our members;* and if you think there is any part of either worth publishing, they are at your disposal.

The first of October last, was 12 months since I moved to this place, and took the oversight of the church in Piscataway; this was the second Baptist church constituted in this State, and perhaps second to none in it, in point of wealth and respectability. A number of churches have been constituted from this, so that the country has become noted for Baptist churches. No less than eight are within 12 miles of this place.

At the time Elder Runyon died, the church gave me a pressing invitation to settle among them, but I could not see my way clear to leave Wilmington, Del. and even when I did leave, it was one of the greatest trials I ever experienced. After being with them almost 16 years, and having baptized 259 persons; it is very natural to suppose they must be dear to me; and could it have been possible to have realized previously the pain of soul I felt on the occasion, I should never have made the attempt. But the Father of mercies has not left me without witness, that it was his blessed will I should move. Soon the attention of the people was called up, and some that had obtained a hope from six to thirty years past, with some young converts, were found pressing to the gates of Zion. In the November following, twelve came and gave us a pleasing relation of what God had done for their souls, and were buried with Christ in baptism.

In January, 1819, there were six more compelled by bleeding love to follow the footsteps of Jesus; although the water was frozen, yet the day was very pleasant, and the power of the Lord was present to heal and comfort. We sung

"Christians, if your hearts be warm,
Ice and snow will do no harm, &c."

Many were much impressed. In March, twelve more were drawn by sovereign grace to take up their cross, and before a vast concourse of solemn and weeping

spectators put on the Saviour, 'O how precious was the time.' The Lord bowed his heavens and came down, and made the place of his feet awful and lovely. Ten more in June gladdened our hearts by giving us a relation of what Christ had done for them. O how it melted the soul, to hear them say, 'I have been waiting for years to get better, but I grow worse and worse, and I have to come now a poor sinner, for I cannot stay any longer. Thy people shall be willing in the day of thy power. God's time is always the best.'

In September there were four baptized, and in December five, so the total number baptized since my settlement here, is 49; this is the Lord's doing, and marvellous in our eyes. Of the above number, only six or seven are young persons, but we hope to see shortly the dear youth coming home. The revival has been, we may say, among the Christians, for most that have joined us, professed to have been converted years ago. Some under the preaching of Elders Runyon, Manning, Randolph, McLanghlin, &c. The two former have been dead for years, *yet they speak*.

There is still a considerable number under concern, and our congregations large and solemn. So that I hope the work is but just begun. There has not been a jarring note in the church since I came. O may the God of order continue us in this state.

EXTRACT OF A LETTER FROM A RESPECTABLE CORRESPONDENT IN VERMONT, TO ONE OF THE EDITORS, DATED

Hartland, May 10, 1820.

A COUNCIL was called by the church in Bethel, on the 2d of May last, to examine into the validity of Brother Benjamin Putnam's ordination. He joined the Baptist Church, in Topsham, when young; but after a season, he went to the communion of the Freewillers, and at length joined them. After which Topsham Church excluded him. He soon began to preach, and was at length ordained. When the *Christian* denomination arose in those parts, Mr. Putnam and all his church went over to them. In this connexion he has continued to preach until within about three months.

When the council came together, he related his Christian experience, which was very satisfactory. He stated the principal exercises of his mind, from fourteen years old, (the time he joined Topsham Church,) to the present time. After preaching among the *Christian* denomination a number of years, and be-

ing instrumental of building a number of Churches in that order, it came into his mind, that there was not an agreement between his prayers and preaching. He preached to sinners as though they had got to convert themselves, but when he prayed, his supplications were, that God would effect the work.

Not far from this time he was led to query, what authority he had for administering the Lord's Supper to persons unbaptized, and of such a variety of opinions? The more he studied, the greater was his difficulty in both cases. He soon began to query whether he had given that honour to Christ which is his due. On the whole, his Arminian, Arian, and Socinian structure, which he had been labouring to build, began to totter; till at length he was placed in such difficulty, that he knew not which way to turn. The scriptures would keep coming to mind, to shake his foundation, and to build up the Calvinistic system which he had been striving to pull down. He kept his trials to himself nearly a year; at length, he invited his Brethren in the Ministry in a private manner, to meet at his house; when he related his trials to them; but getting no relief, he made his mind known, and immediately sent appointments to his different places, that he should be there on such a day, and retract the sentiments he had been preaching to them. People flocked together in multitudes; he first related the exercises of his mind at large, and then preached a Sermon in each place. He then returned to Topsham, retracted his errors, and was restored to their fellowship. He preached to the Church to their satisfaction, and received a letter of recommendation to Bethel Church.

He had resided for a number of years within the limits of this church while preaching amongst the *Christians*. All orders of professors, and indeed all people, both saints and sinners, agree, that his moral character has been fair from his first professing religion. He appears to be a man of respectable talents, and great solemnity and candour. The council were well satisfied with the deportment of the man, but not with his ordination. The Church were for having the council proceed immediately to ordain him, if they thought expedient, but were cheerful in submitting the propriety of the measure to them. After consulting, it was agreed to postpone the ordination. Mr. Putnam was then called in and asked whether his former ordination answered his own mind? his reply was, that it did not. He was then asked whether it was his mind to be ordained anew; he said that he had shifted so much, that he thought it would be most for the hon-

our of the cause, to postpone it for the present. Which was agreed to by the council.

AMERICAN BIBLE SOCIETY.

FOURTH ANNIVERSARY.

ON Thursday morning at 9 o'clock, the Board of Managers, and Officers of the Society, met at the New York Institution, and proceeded in procession to the City Hotel. At 10 o'clock the venerable President, the Hon. ELIAS BORDINOR, took the chair, and the meeting was opened by the reading of the 89th Psalm, by the Rev. Dr. Richards, of Newark. The President then deputed the Rev. Dr. Romeyn to read his address.

The Annual Report of the Managers was read by the Rev. Doctor Milnor, Secretary of Domestic Correspondence.

This highly interesting document, "having been ordered to be published, it will not be necessary to say much more than that it gratified and delighted a highly respectable, numerous and attentive audience, by the deeply interesting detail of the proceedings of the board for the past year, and by the information which it contained of the magnificent operations of kindred institutions abroad, and especially of that wonder of the age the British and Foreign Bible Society. It may, however, be proper to notice a few prominent facts which it contains, and which will shew to the public the great and growing usefulness, importance, and respectability of the Society."

"Since the establishment of the Society, there have been printed at its Depository and by its instrumentality, or otherwise obtained distribution, *one hundred and seventy-three thousand, seven hundred and fifty-two Bibles and Testaments*; there have been issued from the Depository, during the year past, 41,192 Bibles and Testaments; and since the establishment of the Society, 97,230. Of the number issued during the past year, 19,637 Bibles and Testaments have been gratuitously disposed of, and sent generally to auxiliaries, and those principally in the new states at the south and west.

"The number of Auxiliary Societies, officially known and recognized by the Society, is two hundred and two. The other various information contained in the Report, will, we are persuaded, greatly interest the public when it shall be laid before them, and carry to their hearts and their consciences the strongest conviction of the usefulness, unlimited and impartial benevolence of the Society."

"The Society were highly gratified on this occasion, by the presence of an unusual number of highly respectable characters from different parts of the Union, as well as from this city. Although the day was unpromising, and a part of the time rainy and uncomfortable, the assembly convened was larger than has ever attended before on any similar occasion, but of the most respectable character; and among them it was peculiarly pleasing to see, notwithstanding the inclemency of the weather, a numerous collection of ladies. The growing attention to this solemn and interesting anniversary, shows the increasing attachment of the public to the object and labours of the Society. As the means for executing their extensive plans increase, the field of their labours enlarges; and nothing is wanting to enable them to extend their benevolence to every corner of the continent, but *adequate contributions from the charitable and the wealthy*. And it cannot fail to gratify all denominations of Christians to learn, from unquestionable facts, that the most cordial and catholic spirit pervades the Society, as well as its executive officers—that the interests and necessities of every class of men, and every section of country, are alike, the objects of their parental solicitude and bounty.

"Among the many gratifications experienced by the Society on this occasion, was that of the presence of their honourable and venerable President. Advanced to his eightieth year, and labouring under infirmity of body which had confined him to his house for many months, he was still able to undertake a journey of seventy miles, and found himself so far invigorated by it, and by the interest which he took in the meeting, that he was able to attend and preside during the transactions of the day. His address at the opening of the meeting, was a faithful delineation of his feelings, his piety, and his sacred joy: and it was apparent from the deep interest that he took in the various performances, and the heartfelt satisfaction that he experienced at the prosperity of the institution, that he was ready with the ancient servant of God to say—"Lord, now let thy servant depart in peace, for mine eyes have seen thy salvation."

"After the exercises of the day were finished, the Society proceeded to the appointment of Managers to supply the places of those whose time of service, by the Constitution, had expired at the close of the year; upon which, a resolution was unanimously passed, thanking Mr. Jennings for the use of his spacious and elegant room; and the meeting was adjourned.

The receipts for the past year were	41,361 97
Expenditures,	38,971 22
	<hr/>
Leaving a balance in the hands of the Treasurer of	\$2,390 75

ANNUAL MEETING OF THE NEW-YORK
SUNDAY SCHOOL UNION SOCIETY.

9th May, 1820.

OUR limits will only admit of a short extract from the very interesting "Report" of this Society.

THE schools were assembled, in number, about 2500 children, and adult pupils, at half past 3 o'clock, P. M. in front of the City Hall, and from thence proceeded in order, headed by the Officers and Committee, to the Circus in Broadway; when the exercises were commenced with prayer by the Rev. Mr. Chase.

The present number of schools is 36, conducted on much the same plan as heretofore, but daily becoming more useful, from the increased experience of those who have the management of them; it being no uncommon circumstance to find in almost all, some of the same teachers with whom their establishment originated.

About 3,500 learners are enrolled on the Registers of these schools, but, from a variety of uncontrollable circumstances, the average attendance cannot be brought to exceed 1,900.

It appears, that in this city there are taught, by means of Sabbath schools, an

aggregate of not much less than 9,000 children and adults, of whom many have no other means of instruction.

In looking to other parts of the United States, your Committee are happy to notice in every direction, an increased zeal in the conduct and extension of Sunday Schools.

In Boston, besides the Episcopal schools, of which we have no account, there are eleven Sunday Schools in the Baptist and Congregational churches, embracing about 1,200 scholars, of whom 700 are regular attendants.

In the vicinity of Boston and throughout Massachusetts and the New-England States, there are numerous flourishing schools, as to which your Committee have not been able to obtain precise information.

In Philadelphia an extensive union exists, embodying almost all the various religious denominations of the city and state, who are acting with admirable harmony and zeal. In this Union, embracing, besides the numerous schools of Pennsylvania, some in New Jersey at the south, there were, in 1819, 129 schools, at which 1,431 teachers officiated, and 12,306 children and adults attended.

In Baltimore, the utmost harmony seems to exist among the various denominations of Christians who are united in the management of Sunday Schools. In that city there are ten male schools, at which about 1,300 children are instructed.

Ordinations.

ORAINED, at Danville, Vt. on Thursday, February 23, 1820, Mr. Lewis Fisher, to the work of the gospel ministry in that place. Mr. Isaac Case, missionary from the Baptist Missionary Society, Massachusetts, preached the sermon from Nehemiah, vi. 3. *I am doing a great work, so that I cannot come down*; Mr. Davison offered up the consecrating prayer; Mr. Perkins gave the charge; Mr. Bailey presented the right hand of fellowship; and Mr. Ide made the concluding prayer. The services were performed with Christian solemnity, in the presence of a numerous, respectable, and attentive auditory. The Congregational Church and Society very politely offered their meeting-house, in which the services were performed.

— March 20, 1820, Mr. Adiel Sher-

wood, to the work of an Evangelist, at Bethesda, Green County, Georgia. The Sermon was preached by Rev. Mr. Reeves; the questions were proposed by Rev. Messrs. Mercer and Matthews; the right hand of fellowship and charge, by Mr. Mercer.

— AT Brooksville, (Me.) March 31st. 1820, Brother Lemuel Norton, to the work of the gospel ministry. Sermon by Brother Benjamin Lord, from 2 Tim. ii. 1. *Thou, therefore, my son, be strong in the grace that is in Christ Jesus*. Ordaining prayer by Brother William Johnson; charge by Brother John Roundy; right hand of fellowship by Brother Edward Carter; concluding prayer by Brother Amos Allen. The whole service was attended with decency and order.

— AT Vinalhaven, (Me.) on Wednesday, the 23th of June, 1820, to the work of an evangelist, the Rev. Samuel Macomber. Introductory prayer and sermon, by Rev. Isaac Case, from Rom. i. 11; consecrating prayer by Rev. Daniel Ricker; charge by the Rev. Phineas Pillsbury, of Nobleborough; Rev. John Wakefield, of Thomaston, gave the right hand of fellowship; concluding prayer, by Rev. Benjamin Eames, of St. George. The interview was solemn, interesting, and delightful.

— ON Wednesday, July 26, 1820, Rev. Ebenezer Nelson, jun. to the pastoral care of the Baptist Church in Lynn. Introductory prayer, by Rev.

Mr. Grafton, of Newton; Sermon, by Rev. Mr. Sharp, from 1 Cor. i. 23, 24, "*But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.*" Ordaining prayer, by Rev. Dr. Baldwin; charge, by Rev. Mr. Nelson, of Malden, father of the candidate; right hand of fellowship, by Rev. E. C. Grafton, of West-Cambridge; concluding prayer, by Rev. Mr. Bolles, of Salem. The services, which were highly pleasing to a numerous assembly, were performed in the Meeting-House of the Methodists, which they generously offered for the purpose.

Obituary.

Mrs. PRUDENCE STILLE.

Mrs. PRUDENCE STILLE, daughter of Joseph and Elizabeth Stille, and granddaughter of Elder Stille, former pastor of this church, (whose descendants are numerous and respectable,) was born in Piscataway, New-Jersey, A. D. 1792, and like other young people, was much engaged in the vain pursuits and pleasures of this world. Although very worldly minded, yet at times she had solemn checks of conscience, and knew all was not well with her soul. One evening as she was returning from a singing school, all at once eternal things irresistibly rushed into her mind. In a moment all earthly glory was tarnished in her view, and she felt herself under the curse of the divine law, and exposed to the wrath of an angry judge. But these feelings in a measure wore off, and she again became careless; yet at times, they would return. Her convictions were by no means as great as many have experienced; yet she was fully convinced of sin, of righteousness, and a judgment to come, and was brought to see that she was poor, miserable, blind and naked; justly condemned by God's law, and if ever saved, it must be by grace. At last it pleased God to reveal his Son in her, the hope of glory. In relating her experience, she said, 'that Christ was revealed to the eyes of her understanding, as hanging, bleeding, groaning, and dying on the cross for her, as plainly as ever she saw any thing with her natural eyes. She viewed his blood shed for her sins, his righteousness wrought out to cover her poor naked soul, and it was in all points, such a robe as she stood in per-

ishing need of. This view drew her soul out in ardent love to the Saviour, and filled her heart with divine and unutterable joy. She felt as in a new world. This was her delightful frame of mind, when she, with eleven others, related to the church the work of grace on her soul. She made an open profession in November, 1813, and truly went on her way rejoicing.

At times, (yea, almost constantly) her soul drank such large draughts of holy delight, that she was filled with such raptures, that she scarcely knew whether she was in the body or out of the body. When engaged in the publick exercises of religion, her spirit was on the wing. It appeared to be her meat and drink to converse on the preciousness of *this* sermon, of *that* hymn, &c. And when pursuing her domestic concerns, she often had such views of the transcendent beauty, the unwasting fullness of Christ, and the glory of the world above, that her bodily powers could scarcely support under it; and what is very remarkable, these soul-exhilarating views were not transient, but continued without scarcely any interruption, till the day of her death.

From these peculiar exercises, I was convinced she was not long for this world, but fast ripening for immortal glory.

In the spring of 1819, she was seized with a violent cold, which in a short time terminated in a pulmonary complaint. Medical aid was sought, but to no purpose; she rapidly sunk under the power of this fatal disease. During her illness, the power of articulation

was so affected, that she could only whisper. This great affliction she bore without a murmur. In her illness I frequently conversed with her, and found her perfectly resigned to the will of Heaven in life or in death. For, said she, "It is heaven to my soul living or dying. I have nothing to detain me on earth, but my aged parents; I once thought to be a comfort to them in their declining years, but the Lord Jesus can do much better for them than I can, and if it is his will to take me, I can leave them in his blessed hands." One morning after much conversation on the happy state of her mind, and the pleasing prospect before her; as I returned into the room after breakfast, I found the New-Testament in her lap, and her finger on 1 Cor. xv. 52. She raised her head, and, with a smile of heaven pictured in her countenance, said, "O what a sweet sound that will be! O that trumpet, that sweet trumpet will awake the saints, and this poor weak frame of mine with their's, will put on strength and immortality; soul and body reunited, shall reign with Christ forever and ever." One of the sisters of the church sitting by, seeing she was in such ecstasy of spirit, said, "but have you no dread of death?" She replied, "sometimes for a minute I dread the conflict, but these fears are momentary, they will soon end. Christ has sweetened the grave, been in death, and has promised to be with his people there."

"Where should the dying members rest,
But with their dying head."

Christ and him crucified was her theme! The glory of his person as God man, his birth, life, doctrine, miracles, sufferings, death, resurrection, ascension, session, and intercession, were pleasing topics to her. Sometimes she would exclaim, "O that precious Jesus! had I a thousand tongues I could not fully describe his glory and worth. O that I could love and serve him as angels and saints do in glory."

On the second Lord's day in January last, she sent for me to come and see her for the last time: when I came into the room, I perceived the lamp of life was nearly exhausted, and although she was then struck with death, she appeared composed and perfectly resigned. I found her soul elevated above the things of time, and longing to depart and be with Christ; for said she, 'I am tired of sinning against my dear Redeemer, and I find while I am in this world, I shall commit sin, although I earnestly desire to devote every power to the Lord.' Before we parted, she wished me to pray once more with her. I asked if there was any thing in particular she would wish us to ask the Lord for; to which she replied, "I desire grace to be patient and perfectly resigned to the will of God in all things, and that he would give me a safe and easy passage over the Jordan of death." I took my leave of her about four o'clock, P. M. and about six she fell asleep in Jesus without a struggle or a groan, being the 9th of January, 1820.

Amount of Monies received by the Treasurer of the Baptist Missionary Society of Massachusetts, from July 1, 1819, to July 1, 1820.

1819.					
Sept. 4.	By Cash from a friend to missions	5,00		do. from Rev. Mr. Wilson, collected	
10.	do. from Eliza Manning,	1,00		on his Mission,	20,00
17.	do. Miss Susanna Hobart, Ash-			do. Elder N. Lamb, do.	1,29
	burnham,	1,00		29. do. Mr. S. Jackson,	1,00
	do. Females in Randolph,	9,45		1820.	
	do. Female Miss. Soc. Milford,	15,63		Apr. 10.	do. from friend at St. Johns, per Dr.
	do. Baptist Fem. Cent Soc. Salem,	80,49		Baldwin,	4,67
	do. Attleboro' Fem. Miss. Soc. by Mrs.			May 24.	do. Charlestown Fem. Bap. Miss. Soc.
	Nelson,	20,60		do. Mr. Oakes Perry,	1,00
	do. Fem. Cent Soc. Haverhill, by Mrs.			31.	do. Fem. friend, Marshfield, by Mr.
	Batchelder,	31,66		Torrey,	2,50
	do. do. for 1818,	12,00		do. Baptist Church & Soc. Salem, viz.	
	do. Mr. S. Chamberlain,	1,00		Stephen Webb,	3,00
	do. Beverly Bap. Mite Society,	30,12		Michael Shepherd,	3,00
	do. Fem. Cent Soc. Woburn,	7,70		S. W. Shepard,	2,00
	do. Newton Fem. Benev. Society,	48,00		Michael Webb,	2,00
	do. Fem. Benev. Soc. of Cambridge-			John Meritt,	1,00
	port and vicinity,	60,00		James Perkins,	2,00
	do. Malden Bap. Fem. Mite Society,	30,00		Pyan Dodge,	1,00
	do. from individuals in Danvers Bap-			George West,	1,00
	tist Church and Society,	3,60		Joseph Twigg,	1,00
	do. from Mission Box, Newburyport,	2,64		John C. Verry,	1,00
	do. from Fem. Cent Soc. Wrentham,	3,75		Robert Upton,	1,00
Oct. 12.	do. from a friend at Scituate, per Mr.			George Pierce,	1,00
	Sharp,	1,00		Stephen Mirrik,	1,00
Nov. 4.	do. from Rev. Thomas Rand, collected			Thomant Doyle,	1,00
	on his Mission,	3,41		Duvid Moore,	1,00
	do. from Rev. P. P. Roots, collected			Temple Hardy,	1,00
	on his Mission,	4,24		Joshua Upham,	1,00
	do. from Rev. Emery Osgood, do.	5,50		J. M. Furulami,	1,00
	do. from a young Woman, per E.			Ebenezer Symonds,	1,00
				Jonathan Webb,	1,00

Daniel Rugg, - - -	1,00	Edmund Winchester, - - -	3,00
Benjamin Cheever, - - -	1,00	Friend to Missions, - - -	0,20
Benjamin Blanchard, - - -	1,00	Hannah Starr, - - -	1,00
Rufus Lamson, - - -	1,00	Francis Davis, - - -	1,00
George Bowditch, - - -	1,00	Anne Dimond, - - -	1,00
Samuel Webb, - - -	1,00	Bethiah Ditson, - - -	1,00
Prince Stetson, - - -	1,00	Sarah Ditson, - - -	1,00
Robert Cogswell, - - -	1,00	Mary Fenno, - - -	1,00
Joseph Farham, - - -	1,00	Sukey Thurston, - - -	1,00
Mrs. Sarah Webb, - - -	1,00	E. Greeley, - - -	1,00
Mrs. Elizabeth Felt, - - -	1,00	M. Crocker, - - -	3,00
Mrs. Maria Mansfield, - - -	1,00	R. Femmelley, - - -	1,00
Mrs. Garland, - - -	1,00	E. Jones, - - -	5,00
Mrs. Louis Holman, - - -	1,00	Thomas Leach, - - -	1,00
Miss Betsey Marble, - - -	1,00	C. Haven, - - -	3,00
Miss H. P. Putnam, - - -	1,00	L. Cook, - - -	1,00
Miss Mary Osborn, - - -	1,00	Collection, - - -	33,58
Miss Abigail Knap, - - -	1,00	E. Mears, - - -	2,00
Collection, - - -	14,37	T. Badger, - - -	1,00
Total,	60,37	Edward Smith, - - -	1,00
do. John O'Brien, Esq. Brmswick,	5,00	David Beal, - - -	5,00
do. Dea. D. Goodwin, Charlestown,	6,00	Dea. Hiler, - - -	2,00
do. from Mission Box, by Mrs. Raymond & Humphrey, - - -	8,23	Hall J. Kelly, - - -	1,00
do. Rev. Joseph Torrey, - - -	1,00	John Forguson, - - -	1,00
do. Rev. Charles O. Kimball, - - -	1,00	Polly Blanchard, - - -	1,00
do. Rev. Mr. Glover, - - -	1,00	Patty Upham, - - -	2,00
do. Rev. Abiel Fisher, - - -	1,00	Zebidiah Hayden, - - -	2,00
do. Rev. Joseph Grafton, - - -	1,00	Mrs. Cheever, - - -	1,00
do. Rev. Thomas Conant, - - -	1,00	S. Hill, - - -	1,00
do. Rev. Wm. Gannell, - - -	1,00	Jonathan Carleton, - - -	5,00
do. Rev. G. F. Davis, - - -	1,00	Total,	137,23
do. Rev. N. W. Williams, - - -	1,00	do. from 3d Baptist Church and Society, in Boston, viz.	
do. Rev. S. S. Nelson, - - -	1,00	F. Lincoln, - - -	5,00
do. Rev. David Benedict, - - -	1,00	Ward Jackson, - - -	5,00
do. Rev. Stephen Gano, - - -	1,00	Thomas Howe, - - -	1,00
do. Friend in Woburn, by Mr. Phippen, 5,00		A. T. Peminian, - - -	1,00
do. Female Friend in Medfield, by Mr. Gannell, - - -	1,12	S. Lothrop, - - -	2,00
do. from Mission Box at Mr. Geyer's, 3,00		G. L. Freeman, - - -	1,00
do. Nathan Alden, Esq. - - -	1,00	William Graves, - - -	1,00
do. Baptist Church and Soc. Cambridge, including 35 dolls. collected in Mission Box, at prayer meetings, - - -	110,32	John Richards, - - -	1,50
do. from 2d Baptist Church and Soc. in Boston, viz.		Thomas Ford, - - -	1,00
Rev. Dr. Baldwin, - - -	2,00	A. H. Quincy, - - -	1,00
J. C. Ransford, - - -	2,00	Thomas Kendall, - - -	5,00
B. Williams, - - -	1,00	Peter Stephenson, - - -	1,00
W. M. S. Doyle, - - -	2,00	John Jones, - - -	1,00
F. Gould, - - -	1,00	W. N. Bradstreet, - - -	1,00
B. Kimball, - - -	1,00	John Francis, - - -	1,00
P. Ripley, - - -	2,00	Joseph Woodcock, - - -	1,00
S. Blanchard, - - -	1,00	Cornelius Briggs, - - -	1,00
Hannah Porter, - - -	3,00	Perez Gill, - - -	1,00
J. F. Low, - - -	1,00	Amos Sumner, - - -	1,00
Ann Lewis, - - -	2,00	John Tuckerman, - - -	1,00
J. W. Nickels, - - -	2,00	N. R. Cobb, - - -	2,00
E. Oliver, - - -	1,00	J. Macomber, - - -	5,00
Rebecca Lillie, - - -	1,00	E. Weston, - - -	2,00
Samuel Beal, - - -	2,00	Ephraim Wood, - - -	1,00
J. Elliot, - - -	2,00	Total,	43,00
Edward Lathrop, - - -	1,00	do. collection at 2d Baptist Meeting-house, after Missionary Sermon, 38,00	
Ezra Chamaerlain, - - -	1,00	do. interest on Stock, - - -	18,00
Frederick Clap, - - -	1,00	do. interest on money for Translations, 59,40	
Lewis Caswell, - - -	2,00	do. from Agents of the American Baptist Magazine, being profits arising from the publication, - - -	500,00
Jane Cargill, - - -	5,00	Total,	\$ 1346,17
Eliza Mallett, - - -	5,00	The following sums were also contributed to Missionaries, for the Society, viz.	
Margaret Doyle, - - -	1,00	Elder Nathaniel Otis, - - -	10,50
Margaret Baldwin, - - -	2,00	Elder Robert Mitchell, - - -	5,50
Dea. Lincoln, - - -	5,00	Elder Edward Davenport, - - -	16,87
John Hunt, - - -	1,00	Elder Isaac Case, - - -	15,24
John Ripley, - - -	1,00	Elder P. P. Root, - - -	27,54
Josiah Rider, - - -	1,00	Total,	\$ 82,65
Venus Manning, - - -	1,50		

The Treasurer of the Salem Bible Translation and Foreign Mission Society, has received the following sums since the statement published in the Magazine of November, 1819, viz.

From John Moriarty, - - -	2,00	Maj. Henry Whipple, - - -	2,00
Michael Webb, - - -	2,00	Capt. David Moore, - - -	2,00
Deacon Blanchard - - -	2,00	Benjamin Kent, - - -	1,00
John W. Fenno, - - -	2,00	Rev. N. W. Williams, - - -	1,00
Elihu t Kimball, - - -	1,00	Capt. George Pierce, - - -	1,00
Col. John Russell, - - -	2,00	Capt. Pyrus Dodge, - - -	1,00
Stephen W. Shepard, - - -	3,00	John Coiby, - - -	1,00
Caleb Webster, - - -	2,00	Lydia Ayres, - - -	1,00
Deacon Upham, - - -	2,00	Asa Woodberry, - - -	1,00

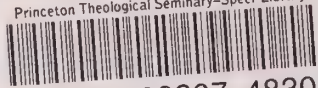




I-7 v.2

American Baptist Magazine and Missionary

Princeton Theological Seminary-Speer Library



1 1012 00307 4830



